567 have been freed as a group as a reward for some outstanding action. Nicolas mentions the present Tamjert fraction in the center of Tahoua who were freed after the battle of Izerwan where they had courageously resisted the Kel Ahaggar (1898). Many Iderfan go back to cultivation. They often live with the sedentary groups, with whom they join forces. They do small services for the latter, such as tending their flocks.

114 563 567 Nicolas likens them to the Harratines of the Kel Ahaggar. This is only partially justified, for, although it is true that a few former slaves work in the centers of cultivation of the Ahaggar, the majority of the Harratin are Negroes from the Tidikelt who freely came to get jobs among the Tuareg. Thus, we must not confuse the Harratin with the Iderfan.

567 As in the case of the Iklan-n-Egef, there are no Iderfan in the Ahaggar except in isolated cases.

564 The Enaden. -- The Enaden (singular, Enad) form the artisan class of the Tuareg. In the Sudan they are called /174/ garassa or gargassa, which is very probably of Sonrhaï origin.

[192] The word Enadan probably comes from enad, meaning "the other," extended to mean "those we don't talk about." (1) This is

1. Nicolas, op. cit., pp. 579-586.

because the Enaden form a closed caste, scorned and cursed by the Tuareg whose repulsion for manual labor is well known.

463 564 Their role is to manufacture anything the Tuareg may have need of: weapons, wooden table utensils, tent pegs, mehari saddles, and harnessing articles.

[757] 752 In addition, they also willingly engage in the business of barber-surgeon, and with the little instruments they make they adroitly do bloodletting, cupping, scarification, and other little operations of the same order, including tooth extraction. They are remunerated [465] for their work when they work for tribes, or, if they are attached to a master, he has them entirely at his disposal.

7:Nicolaisen E-5 (1951-1962) 1963 M525 Tuareg M525

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Fig. 130. Semi-wild date palms in the canyon-like Aharhar valley of Tasili-n-Ajjer. The palms are owned and harvested by pastoral Tuareg.

245 (Aharhar and Êherir) where "semi-wild" palms are abundant. These palms are owned by pastoral
[221] Tuareg of various tribes. Their dates are harvested in the autumn when Tuareg palm owners with
342 their slaves live in straw-huts or huts covered with palm leaves situated among the palm trees.

Similar plantations of palm trees which are left to themselves most of the year are also found in
245 Ahaggar, notably at Silet-Tihoghin. Part of these palms are owned by members of the *Dag Rali* tribe
423 (the sections of *Kel Tamanrasset* and *Kel Tarhanaset*) and by members of the very small tribe, the
[661] *Berchichamajin*. The palm-owners give as an annual payment to the *Amenukal* of Ahaggar one bunch
of dates from all palms which have more than two bunches. The yield of another part of the palms
525 belongs to the vassal tribe *Iklan-n-tawsit* (the sections *Kel Silet* and *Kel Tahafa*). For usufructs,
[51] members of these two sections make a collective annual payments to the *Amenukal* comprising four
245 bags of dates, twenty goats, two ropes of goat's hair, and five water bags. The dates are harvested by
[221] Tuareg of the above mentioned tribes in August-September. Harvesting is done with sickles and is
[492] finished in three to four weeks when the palm-owners return to their camps with dates packed in bags
564 and loaded on donkeys and camels. In harvesting their dates most Tuareg are assisted by black-
[466] skinned agriculturists (*Harratin*, or *Inaggayen*) of Abalessa who are given a certain amount of dates
[463] for their work. These agriculturists build the huts in which the palm-owners live during harvest (cf. p. 338 f.).

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

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Fig. 149. The market place of Agadez. In the front negroid Hausa men roasting small pieces of meat on a spit; in the background Tuareg camels offered for sale.

484 pack-camels to the salt pit of Amadror to mine salt in the hot season. They load the camels with salt
487 and bring them to the camp where further preparations for the journey are made. When the caravans
[317] have started southwards they stop in the Tamesna plains and rest there for at least one month to allow
[437] the pack-camels to feed on annual pasture, and, if necessary, to exchange the pack-camels with others kept by the Ahaggar Tuareg in Tamesna. Thereupon the caravan will continue towards the millet-
[22] growing towns and villages of the Sudan to bargain with the Hausa. The caravan returns to Ahaggar again at the end of March or at the beginning of April, so that the total duration of a south-bound caravan is up to six or seven months.

433 The Sudanese millet trade is of extreme value to the subsistence of the Ahaggar Tuareg. It is partic-
439 ularly important to their economy that they obtain millet for non-nomadic products transported by camels, which are mainly bred outside of Ahaggar. The millet trade is consequently not much influenced by Ahaggar's changeable climate. According to official statistics, the Ahaggar caravans in 1946 exported 375 tons salt, and imported 720 tons millet, while the cereals grown in Ahaggar amounted to 197 tons (cf. Malaurie 1953, p. 344). According to Galan vegetable food grown in the gardens of Ahaggar in 1950 (a bad year) amounted to 121 tons wheat, 5 tons millet and barley, and 4 tons of tomatoes – about 10 kg of wheat and 0.5 kg of millet, barley, and tomatoes per person (Galan 1951,
● [465] p. 233). We see from this that the amount of cereals acquired in the Sudan far exceeds the amount grown in Ahaggar, and as we have mentioned, the millet trade is also important for the establishment of Tuareg agriculture in their own country where this cereal is used for payments to cultivators. It can also be added that the Sudanese caravan trade is more important to the Tuareg than appears from
[435] the figures above. For salt is much more valuable than millet, and for one load of salt the Tuareg receive from four to fifteen loads of millet – in 1946 the price was fifteen to one (cf. Malaurie 1953, p. 344). It is evident that the Tuareg could not take all this millet back to Ahaggar. Most of it is re-sold